Rashi on Micah
רש"י על מיכה
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Rashi on Micah

Chapter 1

Verse 1

Micah the Morashtite —From the city Mareshah.

Verse 2

and let the Lord be a witness against you —that I prophesied to you in His Name and warned you.

Verse 3

comes forth from His place —From the throne of mercy to the throne of justice.
and tread upon the high places of the earth —On the high and haughty hearted.

Verse 4

like wax Heb. כַּדּוֹנַג. In mishnaic Hebrew, this is שַׁעֲוָה
as water poured down a steep place Heb. מֻגָּרִים. Jonathan renders: poured down a steep place. מֻגָּרִים is an expression of the running of water. Cf. (Lam. 3:49) "My eye trickles down (נֹגְרָה)"; (Job 20:28) "Shall flow away (נָגְרוּת) on the day of His wrath"; (ibid. 28:4) "He breaks open a water course from the place it flows (גָּר)"; (Ps. 75:9) "And He pours out (וַיַּגֵּר) of this."

Verse 5

Verse 6

into a heap in the field Heb. לְעִי הַשָּׂדֶה. Jonathan renders: לְדֻגּוֹרִין דְּחַקְלָא, an expression of heaps. Cf. (Gen. 31:47) "יְגַר שָׂהֲדוּתָא, the heap of the testimony."
and I will cast its stones down into the valley Heb. וְהַגַּרְתִּי, and I will drag, similar to (verse 4) "poured down (מֻגָּרִים) a steep place."

Verse 7

for from the hire of a harlot it gathered —all these riches.
and to the hire of a harlot shall they return —And all its [Samaria's] gatherings will be used up like other harlots' hires. Jonathan renders:

And to the house of the idol worshippers shall all its gatherings be delivered.

Verse 8

I will go mad Heb. שׁוֹלֵל, becoming mad like a mentally deranged person, with bewilderment. Cf. (Ps. 76:6) "The stout-hearted have become mad (אֻשְׁתּוֹלְלוּ)"; (Isa. 59:15) "And he who turns away from evil is considered mad (מִשְׁתּוֹלֵל)." The 'tav' comes into the word to serve in the reflexive present and past. This is the normal pattern of a word whose first radical letter is 'shin' or 'sammech' when a 'tav' is added in the reflexive, either present or past, as in מִשְׁתּוֹלֵל. I say that it is an expression of error, as in (II Kings 4:28) "Do not mislead (תַּשְׁלֶה) me"; (II Sam. 6:7) "For his error (הַשַּׁל) ;" (Dan. 3: 29) "who speaks anything amiss (שָׁלוּ)."

Verse 9

For she is mortally ill [from] her wounds Heb. אֱנוּשָׁה. For she is ill from her wounds. Cf. (II Sam. 12:15) "And it became mortally ill (וַיֶּאֱנַשׁ.)."

Verse 10

Do not declare it in Gath —lest the Philistines rejoice about us.
in the houses of Aphrah —This is Ophrah of the Abiezrites (Jud. 6:11).
wallow in the dust Heb. הִתְפַּלָּשִׁי, a play on words with the name Philistia (פְּלֶשֶׁת). Similarly, (verse 11) "You inhabitant of Shafir, with your private parts exposed." Similarly, (verse 11) "The inhabitant of Zanaan has not gone forth." In all of these, the language of the lamentation is according to the name of the city. wallow Heb. הִתְפַּלָּשִׁי, roll. According to the context, cover yourself with dust.

Verse 11

Pass along your way Heb. עִבְרִי לָכֶם. He commences with an expression in the feminine singular, as used in addressing the people of the city, as it is said: "the inhabitant of Shafir" addressing them all in the name of one people. And then he says, "לָכֶם, along your way" as used in addressing many people, for he was speaking to the public.
the inhabitant of Shafir —Shafir is the name of the city.
with your private parts exposed —Private parts would be exposed, appropriate to a city called "Shafir," the name of the aborted fetus that comes out of the woman's womb.
the inhabitants of Zaanan did not go forth —The fugitives of the inhabitants of Zaanan shall not go forth. -[from Jonathan]
the lamentation caused by drawing the houses one to the other shall take its stand from you —The lamentation you caused those who were robbed, whom you robbed of their inheritance in order to draw one house to the other, one field to the other, will take its stand from you - the stand of the houses that you built and erected on their inheritance. by drawing the houses from one the other ajoustement in Old French [which means, adding or joining].

Verse 12

For the one dwelling in disobedience hoped for good —For the one dwelling in tranquility and disobeying the word of the prophets hoped for good.
but evil descended Heb. כִּי. This instance of כִּי serves as an expression of "but." She hoped for good, but, because of her disobedience, evil descended to her.

Verse 13

Hitch the chariot to the swift steeds Heb. רְתֹם הַמֶּרְכָּבָה לָרֶכֶשׁ. Hitch the chariot to the רֶכֶשׁ, which is swift to run, and you shall escape. The word רֶכֶשׁ is explained by Dunash (Teshuvoth Dunash p. 69) as an Arabic word.

Verse 14

Since you give expulsions to the dynasty that gave you the possession of Gath —Since you give expulsions to the kingdom of David, which gave you the possession of Gath, as the matter is stated (I Chron. 18:1): "And he took Gath and its cities out of the hands of the Philistines." But you reject it, as it is stated (Isa. 8:6): "Since this people has rejected the waters of the Shiloah that flow gently, etc." Therefore, "the houses of Achzib" which was of the land of Judah and was drawn after Pekah the son of Remaliah, shall ultimately be a "dried up spring" to the kings of Israel - for Pekah the son of Remaliah will be assassinated, and all those who relied on him will be disappointed. This prophecy was prophesied during Ahaz's reign.
since you give expulsions Heb. לָכֵן. The definition of לָכֵן is עַל אֲשֶׁר, because of. Cf. (Isa. 17:10) "Because (עַל כֵּן) I planted you with pleasant saplings," and you turned into a branch of a stranger.
the houses of Achzib shall be a dried up spring Heb. לְאַכְזִב. This [too] is a play on words לְאַכְזִב אַכְזִיב. I learned the midrash of this verse from the Aggadah of the chapter " Chelek." [from Sanh. 102a]

Verse 15

I will yet bring the possessor to you —The enemies, who will possess you, you who dwell in Mareshah. The possessor (הַיּוֹרֵשׁ) to Mareshah (מָרֵשָׁה) - another play on words.
up to Adullam —(which is within the border) will the glory of Israel retreat and come, for the enemies shall conquer from their border up to Adullam. So did Jonathan render: Until Adullam shall they go up and enter the border of the land of Israel. And I heard a Midrash Aggadah in the name of Rabbi Menachem: I will yet bring the heir —The children of Elam were fit to inherit the land of Israel - for he [Elam] was the firstborn of the sons of Shem - but because of love for your forefathers I transferred it to the children of Arphachshad. Now I will bring the Chaldeans and the Elamites upon them.

Verse 16

Make bald —Make your head bald.
and crop —your hair. Cf. (Job 1:20) "And he cropped (וַיָּגָז) his hair." This is an expression of pulling out the hair.
like an eagle —As the Targum renders. Like an eagle, whose feathers have fallen out. It is customary for an eagle to lose most of its feathers.

Chapter 2

Verse 1

and work evil on their bed —All night they decide in their hearts how they will perform evil in the morning.

Verse 2

and houses, and they take —This refers back to "and they covet." They covet houses.
and they take Heb. וְנָשְׂאוּ, like וְלָקְחוּ, and they take.

Verse 3

and you shall not walk erect —You shall not walk with an upright stature.

Verse 4

and he shall lament, "A lamentation has come about…" Heb. וְנָהָה נְהִי נִהְיָה. וְנָהָה is a future tense, like וְעָשָׂה, and he shall make, and וּפָנָה, and he shall turn. The lamenting one shall lament and say, "A lamentation has come about in the world. Now what is the lamentation that has come about?..." They have robbed us! Heb. שָׁדוֹד נְשָׁדֵנוּ. Our enemies have robbed us, The prophet uses the expression נְשָׁדֵנוּ, in which there is a "nun" in the beginning, and does not use שָׁדונוּ, because נְשָׁדֵנוּ serves in two voices, the passive voice and the active voice. Had the prophet written נְשָׁדֹנוּ, in the passive voice, the expression would refer to the robbed and not to the robbers. Had he written שָׁדונוּ, in the active voice, the expression would refer to the robbers and not to the robbed. This way, it refers to both: we were given into the hand of those who robbed us. In Old French, there is the expression somes degatert nous, we were ravaged. Another explanation: נְשָׁדֵנוּ means we brought upon ourselves that they robbed us.
He changes the portion of my people —The inheritance of the portion of my people has been exchanged to the enemy.
How will He turn to me to return our fields, which he divides —How will He turn again to me, to return our fields to us, which this enemy divides for himself? How is it possible to return them to me anymore? All these are the words of the lamenting one who takes up the parable. How will He turn to me — Kome se destornera amois? As in (Jud. 4:18) "Turn to me.... And he turned to her."

Verse 5

who casts a line Divides a heritage. It is customary to divide a heritage with a measuring line.

Verse 6

"Preach not, those who preach" —Do not prophesy to reprove them. To you, the prophets who constantly preach, I say this.
they shall not take shame —Lest disgraces from them overtake them, as the matter is stated (Prov. 9:8): "Reprove not a scorner." Every instance of טִ֫יף is an expression of prophecy, as in (Amos 7:16) "And do not prophesy (תַּטִּיף) concerning the house of Isaac" and (Ezek. 21:2) "And prophesy (וְהַטֵּף) to the south."

Verse 7

Is that what is said by the house of Jacob? —Do (the people of) the house of Jacob say this when they hear the evil that my prophets prophesy for them?
Has the Lord's patience grown short? —Is He now unable to do good, or does He not (now) have the patience that He had in the early days to do good?
Are these His deeds? —I.e., to do evil?

Do not My words benefit the one who goes straight? —I am not impatient, neither are these My deeds, except to the wicked; but with the one who goes straight, I do good.

Verse 8

And the matter for which My people causes [Me] to rise as an enemy —Heb. וְאֶתְמוֹל. The verse is connected to the one preceding it. I am good and do good, but the matter for which and because of which My people make me rise as an enemy to them...
because of the garment, and the mantle that you strip —Because you rob the garment, and you strip the glorious raiment from all those who pass you by on the road.
from those who pass by confidently, who return from war —Instead of passing by confidently, as they expected to, they became like men returning from war without clothing or food, for their enemies took everything they had. who return Heb. שָׁוְבֵי, as in (Jer. 2:21) "A degenerate (סוֹרֵי) wild vine" and (Zeph. 3:18) "Those taken away (נוּגֵי) from the appointed season."

Verse 9

The wives of My people you drive away from the house of her delights —For you slay their husbands, and they sit as widows. Alternatively: since you take their husband's money, and they (the husbands) sit and grieve and do not bring joy to their wives.

Verse 10

Arise and go, for this is not the tranquility —Arise and go into exile from the land, for it was not in this manner that I gave it to you for tranquility.
in order to contaminate it, it forms bands, and the band is clarified —In order to contaminate it [the land], it [the people] forms a band of groups of wicked men. it forms bands Heb. תְּחַבֵּל. This is an expression of companies, as in (I Sam. 10:5) "a band (חֶבֶל) of prophets"; (Ps. 119:61) "Bands of (חֶבְלֵי) wicked men." And so did Jonathan render: And they band together upon it, an expression of a band.
and the band is clarified Heb. וְחֶבֶל נִמְרָץ. And at the time of their banding together, they already took counsel among themselves and explained for what purpose they were banding together.
clarified Heb. נִמְרָץ. A thing explained clearly, as in (Job 6: 25) "How clear (נִמְרְצוּ) are right words"; (ibid. 16:3) "What clarifies (יַמְרִיצְךָ) to you"; (I Kings 2:8) "A clear (נִמְרֶצֶת) curse."

Verse 11

If a man walking in wind —If they (the people) would find a man walking in wind, a false man prophesying to them that they become drunk with wine and strong drink, he would be an acceptable prophet to this people.

Verse 12

I will surely assemble —Days will yet come when I will assemble you.
as sheep in a fold —Like many sheep placed in the fortresses of the sheep folds.
within its stall Heb. הַדָּבְרוֹ. Jonathan renders: And as a flock within a stall, the place where they are led; and likewise (Isa. 5:17): "And lambs shall graze as their wont (כִּדְבָרָם)."

shall stir with people —The cities shall be noisy because of the large number of people in their midst.

Verse 13

The breaker has gone up —Their savior, who breaks the fences of thorns and the hedges of briers, to straighten the road before them.

Chapter 3

Verse 1

Verse 2

who rob their skin —[I.e., the skin] of the house of Israel, over whom they are heads and officers, as the prophet says: The heads of the house of Jacob and the officers of the house of Israel.

Verse 3

the flesh of My people Heb. שְׁאֵר עַמִּי.
and opened their bones Heb. וּפִצֵּחוּ. They opened [them] to take out the marrow. Cf. (Isa.14:7) "They opened (פָּצְחוּ) in song" -they opened their mouth in song.
and broke [them] as in a pot Heb. וּשְׁפָרָם. They break the limbs as they break the cuts [of meat] in a pot to cook [them]. and broke Heb. וּשְׁפָרָם, an expression of breaking. Cf. (Isa. 58:7) "To share (פָּרֹס) with the hungry"; (Jer. 16:7) "And they shall not break [bread] (יִפְרְסוּ) for them"; (Lam. 1:17) "Zion broke (פָּרְשָׂה)."
a cauldron Heb. קְלַחַת, kaldere in O.F.

Verse 4

Then they shall cry out to the Lord Then, when that time mentioned above, [that] "I will surely assemble Jacob," comes, they shall cry out to the Lord to do good for them with the will of His people and with the joy of His nation, but He shall not respond to them.

Verse 5

who bite with their teeth —and eat the flesh of fattened animals, which my people who stray after them feed them.
and herald peace —And, when they feed them, they herald and prophesy peace for them.
they prepare war Heb. וְקִדְּשׁוּ.

Verse 6

Verse 7

statement of God Heb. נְאֻם is vowelized with a kamatz [meaning a zeirah] since it is attached to God's Name.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Jerusalem shall become heaps Heb. עִיִּין.

Chapter 4

Verse 1

shall stream Heb. וְנָהֲרוּ. And they shall gather there together like rivers flowing into the sea.

Verse 2

Verse 3

And he shall judge —This judgment is an expression of reproof, derajjnement in O.F. [Isa 2:4]

Verse 4

for the mouth of the Lord of Hosts has spoken —Now where has He spoken? (Lev. 26:6) "And I will place peace in the land, etc." [from Mechilta to Exodus 12:25]

Verse 5

For all peoples shall go, each one in the name of his god —Shall go to destruction because they worshipped idols. So did Jonathan render it.

Verse 6

I will heal the limping one Heb. אֹסְפָה. I will gather in the exiles. So did Jonathan render. To me, however, it appears as an expression of healing, as in (II Kings 5:6) "And you shall cure him (וְאַסְפְּתוֹ) of his zaraath."
and those whom I harmed —And those whom I harmed because of their iniquity.

Verse 7

Verse 8

And you, tower of the flock Heb. מִגְדַּל עֵדֶר. Jonathan renders: And you, anointed one of Israel, who is hidden because of the sins of the people of Zion. His explanation is: מִגְדַּל is an expression of a stronghold, and he renders עֵדֶר as the people of Israel. He renders עֹפֶל as an expression of אֹפֶל, darkness. [I.e., מִגְדַּל עֵדֶר is the stronghold of Israel, identified as the Messiah. He is hidden because of the sins of the people of Zion. The word "hidden" is derived from אֹפֶל, darkness.] But it is possible to interpret מִגְדַּל עֵדֶר as the Temple, and עֹפֶל as an expression of a mighty tower. Likewise there is (Isa. 32:14) "Rampart (עֹפֶל) and tower."
to you it shall come —The remnant of the limping ones and the scattered ones shall gather to you.
and the former kingdom shall come —The complete kingdom, in its entirety, shall come to the house of David in Jerusalem as it was originally, before it was divided. Now what was the former kingdom? The kingdom of the daughter of Jerusalem.

Verse 9

Now that you rebel against Me.
why do you seek friends? Heb. תָּרִיעִי רֵעַ, lit. befriend a friend. Put to your heart: why do you need to seek friends and beloved ones, the kings of Egypt and the kings of Assyria, for aid?

Verse 10

Be in pain Heb. חוּלִי, an expression of pain, as in (verse 9) "that pangs (חִיל) have seized you." This expression is appropriate for a woman in confinement.
and kneel Heb. וְגֹחִי, kneel and bend down on your belly (גָּחוֹן). So it is in the language of the Mishnah (Moed Katan 7a): "A wall that bends over (הַגּוֹחָה) into a public domain."
you shall go forth from the city —From Jerusalem, to go into exile.
and you shall dwell in the field —Your dwelling shall be plowed up like a field.

Verse 11

who say, "Let her be guilty" —Let Zion be guilty of her sins, and let her iniquity be visited upon her.
and our eyes shall gaze on Zion And our eyes will see in her what we hoped to see her.

Verse 12

for He gathered them as sheaves to a threshing floor —And eventually, He will gather them to the Valley of Jehoshaphat and around Jerusalem to war, as they gather a sheaf in order to thresh it there. The heathens, too, will be gathered there for their detriment, and the Holy One, blessed be He, will say to the people of Israel: "Arise and thresh, O daughter of Zion."

Verse 13

and I will devote Heb. וְהַחֲרַמְתִּי, an expression of hallowing.
their plunder —What they gathered from robbery and violence.
and their wealth —Their possessions.

Verse 14

Now you shall gather yourself in troops, O daughter of troops —Now, at the time of its [Israel's] evil decree concerning the iniquity, which has increased, you shall gather yourself in troops, O daughter of troops; O daughter of the Chaldeans, gather troops, for now you shall succeed with the troop that laid siege upon us.
With a rod, they strike... on the cheek —Who caused them (Babylon) to succeed? The Israelites deride their prophets and their judges and strike them on the cheek. So were they wont to do, and so we find in Pesikta (d'Rav Kahana, p. 125b), and so does Isaiah say, (Isa. 50:6) "I gave my back to smiters."

Chapter 5

Verse 1

And you, Bethlehem Ephrathah —whence David emanated, as it is stated (I Sam. 17:58): "The son of your bondsman, Jesse the Bethlehemite." And Bethlehem is called Ephrath, as it is said (Gen. 48: 7): "On the road to Ephrath, that is Bethlehem."
you should have been the lowest of the clans of Judah —You should have been the lowest of the clans of Judah because of the stigma of Ruth the Moabitess in you.
from you shall emerge for Me —the Messiah, son of David, and so Scripture says (Ps. 118:22): "The stone the builders had rejected became a cornerstone."
and his origin is from of old —"Before the sun his name is Yinnon" (Ps. 72:17).

Verse 2

Therefore, He shall deliver them until the time a woman in confinement gives birth —He shall deliver them into the hands of their enemies until the coming of the time that Zion has felt the pangs of labor and borne her children; Zion, which is now seized by the pangs of labor, is now called a woman in confinement. [I.e., now the labor pains will cease and the redemption will come about.] But our Sages state that from here we deduce that the son of David will not come until the wicked kingdom spreads over the entire world for nine months (Yoma 10b, Sanh. 98b). But, according to its simple meaning, this is the structure as I explained.
and the rest of his brothers —The brothers of the King Messiah; i.e., the rest of the tribe [of Judah].
shall return upon the children of Israel —Judah and Benjamin shall join the other tribes and become one kingdom, and they shall no longer be divided into two kingdoms.

Verse 3

and lead Heb. וְרָעָה. And lead (וּפְרְנֵס) Israel.
and they shall return Heb. וְיָשָׁבוּ. They shall return now from the exiles.
for then he shall become great I.e., their king.
until the ends of the earth —And they shall bring tribute to him [the Messiah] with horses and chariots.

Verse 4

And this shall be peace —A complete and permanent peace, without interruption, and it will not resemble the other redemptions after which there were troubles.
should Assyria come Heb יָבוֹא כִּי. This כִּי serves as "if" - If he comes into our land as he comes now.
we will appoint over them seven shepherds and eight —Concerning the seven and eight, our Rabbis enumerated their names in Tractate Sukkah, but I do not know whence they derived them. [referring to Sukkah 52b]

Verse 5

And they shall break the land of Assyria Heb. וְרָעוּ. And they shall break, similar to (Ps. 2:9) "You shall break them (תְּרֹעֵם) with an iron rod."
and the land of Nimrod —That is Babylon.
at its gates Heb. בִּפְתָחֶיהָ, at the gates of its provinces.

Verse 6

like dew sent by the Lord —which does not come to the world through man, and people do not ask for it, so Israel will not hope for the help of man, but for the Lord.

Verse 7

like a lion among the beasts of the forest —So will their king rule over all.
which treads down and tears in pieces Heb. וְדָס. This is the lion's treading down [an animal] when he [the lion] is hungry and eating it in its place. Tearing (טָרַף) is when he carries the prey to his den for his cubs and his lionesses.

Verse 8

Verse 9

that I will cut your horses —the Egyptian aid upon which you rely to supply you with horses.

Verse 10

And I will destroy your cities —And you will no longer need fortified cities.

Verse 11

Verse 12

Verse 13

and I will destroy your enemies Heb. עָרֶיךָ. Jonathan renders: And I will destroy your enemies. Similarly, (Isa. 14:21) "And fill the surface of the earth with enemies (עָרִים)," and (I Sam. 28:16) "And has become your adversary (עָרֶךָ)."

Chapter 6

Verse 1

with the mountains —with the Patriarchs.
the hills —the Matriarchs.

Verse 2

Verse 3

what have I done for you —Put your heart to recognizing what benefit I have done for you.
and how have I wearied you —with My worship?
Testify against Me Heb. עֲנֵה בִּי

Verse 4

For I brought you up —Although I bestowed all this benefit upon you, I did not weary you with much worship or with large sacrifices.
Moses, Aaron, and Miriam — Jonathan paraphrases: Moses to teach the transmission of the laws, Aaron to atone for the people, and Miriam to instruct the women.

Verse 5

and what Balaam the son of Beor answered him —(Num. 23:8) "How shall I be angry if God is not angry?" for I did not become angry all those days. [from Berachot 4a]
from Shittim —where you sinned before Me. You should recognize My righteous deeds, for I did not withhold My kindness and My assistance from you until I brought you to Gilgal, and I conquered the land before you.

Verse 6

bow I will be humbled.

Verse 7

streams of oil —for meal offerings.
Shall I give my firstborn? —as a sacrifice for my transgression.

Verse 8

He has told —The Holy One, blessed be He, has told you what is good for you to do.
and to walk discreetly — Jonathan renders: Walk discreetly in the fear of your God. Another explanation: And walk discreetly. The standard of flesh and blood is not like the standard of the Holy One, blessed be He. The standard of flesh and blood is: If one man embarrasses his fellow and comes to placate him, the fellow says to him, "I will not accept your apology until so and so and so and so, before whom you disgraced me, come." But the Holy One, blessed be He, desires only that the man's return to Him be between the two of them. [from Pesikta d'Rav Kahana 163b]

Verse 9

The voice of the Lord calls out in the city —The voice of the prophets of the Lord calling out, calling them [the people] to repentance. [from Jonathan]
and the wisdom of the Torah, the one who sees Your name —The prophet who sees Your name calls out the wisdom of the Torah; i.e., the one who puts his heart to contemplate and to see your ways. The word וְתוּשִׁיָּה refers to the verse above it.
hearken to the staff and Who appointed it —Bend your ears, and hearken to the staff of retribution that will punish you, concerning which the prophets warn you; and hearken to who it is Who appointed that retribution, whether He has the ability to fulfill what He decreed. But Jonathan did not render in this manner.
and the wisdom of Torah, the one who sees Your name From here we deduce that whoever recites daily a verse beginning [with the letter] and ending [with the letter] as his name begins and ends, the Torah saves him from Gehinnom.

Verse 10

Does the house of the wicked last long, [or do] the treasures of wickedness? —The "hey" of הַאֵשׁ is vowelized with a "pattach" [not a kamatz] because it denotes a question. And this is its meaning: עוֹד is an expression of longevity. הַאֵשׁ is like יֶשׁ, is there. In I Chronicles (2:13) we find: "Ishai the father of David," instead of "Yishai." Here, too, is אֵשׁ instead of יֶשׁ. And so in II Samuel (14:19): "If anyone can (אֵשׁ) turn to the right or to the left." [This is identical to] "If anyone can (יֶשׁ) turn to the right or to the left." So did Jonathan render it: Is there. Will it enter your mind that the house of the wicked will last long, and the treasures of wickedness?
And an ephah of leanness is condemned —A small measure with which your wealthy deceive the poor and bring them to leanness - that is condemned by the wrath of the Holy One, blessed be He.

Verse 11

Verse 12

Verse 13

I will smite you with sore wounds —I have made your wounds sore - strong and ill and incurable.
and make [you] desolate Heb. הַשְׁמֵם, to make you desolate because of your sins.

Verse 14

and it shall bend you over in your innards Heb. וְיָשְׁחָה. The food that you eat - I will bring a curse into it within your intestines, and it will cause you illness, that you will be ill and walk bent over. So it is explained in Sifre : How do we know that, even within the intestines? Scripture states: "And it shall bend you over in your innards." In the parashah of Ekev, in expounding (Deut. 11:12) "The eyes of the Lord your

God are upon it," Jonathan, too, renders [our verse] in this manner: And it shall be to you for illness and a wound in your intestines.
and you shall overtake —your enemies who lead your sons and daughters away, into captivity; but you shall not rescue them, and if you rescue them, their end will be to the sword. In the name of Rabbi Menahem I heard: You shall gain your desire for sexual intercourse, but you shall not ejaculate. You shall not have the strength to ejaculate semen; and, if you do ejaculate them [and beget children], their end will be that I will deliver them to the sword [of the enemy].

Verse 15

Verse 16

And the statutes of Omri shall be observed —I know that you will not obey Me, but through you and your children will all the statutes of Omri and Ahab [the evil kings of Israel] be observed.
and the disgrace of My people you shall bear —You shall bear the iniquity for the disgrace that the peoples of the world deride My people, for the Torah admonished them concerning (Deut. 25:14): "You shall not have in your house two kinds of ephah," but they do not keep it.

Chapter 7

Verse 1

Woe is to me —The prophet laments over himself, "Woe is to me that I was appointed a prophet at this time, when there are no righteous people in the generation."
as the last of the figs Heb. כְּאָסְפֵּי. This is vowelized with a "chataf kamatz" because it is not a verb in the present tense, like:, יוֹשֵׁב, sits, and אוֹמֵר, says; rather, it is a gerund, as in (Isa. 33:4): "The gathering of (אֹסֶף) the locusts"; like the gathering of קָיִץ. These are the last figs, which are inferior. And so did Jonathan render: as the late figs of the summer.
as the gleanings of the vintage —As the gleanings after the vintage. [from Jonathan]
there is no cluster to eat —As the Targum renders: There is no man who has good deeds.
a first ripe fig my soul desires —A good fig, which ripens in its time, as the Targum renders: My soul desired the good ones.

Verse 2

and there is no upright among men —There is no upright man among men.
each one hunts his brother with a net —They hunt with their net and with their trap.

Verse 3

[in return] for the evil of their hands, do they expect that He will benefit them? —Do you expect that He will benefit you as the reward for the evil of your hands?
the prince asks —for a bribe.

and the judge —who judges the case is also in the payment. When he is a robber and is liable according to law, he says to his fellow judge, "Do me a favor in this case, and I will vindicate you in another case."
and the great man speaks what is in his heart —The king or the prince states in the case what his heart desires. what is in his heart Heb. הַוַּת נַפְשׁוֹ. He speaks what is (הַוָּה) to his will and to his desire. Cf.(Jer. 15:1) "I have no desire for this people." And so did Jonathan render: The desires of his heart.
and they weave the web —They made it into a rope of sin amongst the three of them. As the cart ropes, so is the sin, for a rope is braided of three strands. So have I found in the Jerusalem Talmud (Taanith 2:1): We made it like a web of sins.

Verse 4

The best of them is like a brier —The best among them - it is as hard to extricate oneself from his hand as from a brier (Targum Jonathan). It is as hard to extricate oneself from their hand as [it is to extricate] the briers that are entangled in wool.
the most upright, [worse] than a thorn hedge —The most upright among them is worse than a thorn hedge. than a thorn hedge Heb. מִמְּסוּכָה. Cf. (Isa. 5: 5) "Remove its hedge (מְשׂוּכָתוֹ)."
the day to which you look forward —On the day to which you look forward for good, your visitation shall come.
their perplexity Heb. מְבוּכָתָם. [Jonathan renders:] עֲרָבוּלְהוֹן. Cf. (Ex. 14:3) "They are entangled (נְבֻכִים)." Their confusion.

Verse 5

Believe not a friend [This is to be understood] according to its apparent meaning. But our Sages explained it as referring to the Most High. Do not sin and say that the Holy One, blessed be He, is our Friend, and He will forgive us. [from Hagiga 16a]
from her who lies in your bosom —Your soul will testify against you.
the openings of your mouth Heb. פִּתְחֵי. The words of your mouth, the openings of your mouth.

Verse 6

Verse 7

But I will hope in the Lord —The prophet is saying so.

Verse 8

Rejoice not... my enemy —Babylon and the wicked city of Rome.

Verse 9

Verse 10

Verse 11

“The day to build your walls” —This refers back to “who says to me”: And she further says to me, “The day to build your walls, which you anticipate - that day...” “its time is way off” Heb. יִרְחַק-חֹק. Its time will be extended, and it will never come.

Verse 12

It is a day, and he shall come up to you —The prophet says: That day that you deride, saying that it has been nullified and gone away - that day is guarded and preserved, and has not become nullified. The enemy shall come up to you to destroy you.
from Assyria —which is the first of those who harmed us.
and the fortified cities —I.e., and until the fortified cities. And Jonathan renders (as follows): the great dark mountains.
and the sea from the west —And those dwelling near the Mediterranean Sea, which is in the west.
and the dwellers of the mountain Heb. וְהַר הָהָר, like יוֹשְׁבֵי הָהָר. But Jonathan did not translate in that manner.
[11] The day to build your walls —The prophet informs Israel that there is a day preserved and prepared [for them] to build the walls of their ruins. on that day the decree shall distance itself —And the statute of the decrees of the nations shall be nullified from upon you.
[12] It is a day, and shall come up to you —At that time, the exiles of Israel shall be gathered in from Assyria.

Verse 13

And the land shall become —The land of the nations.

Verse 14

who dwell alone —That they should dwell alone, in security.
a forest in the midst of a fruitful field — Jonathan renders: Those who were desolate in a forest shall settle in the “karmel”; those who were desolate in the forests shall dwell alone in the midst of the “karmel,” which is a settled place. It is also possible to explain: who dwell alone —In the forests will not fear the wild beasts as [they would not] in the midst of a fruitful field.

Verse 15

Verse 16

Verse 17

as those who crawl on the earth —They are snakes, which crawl on their bellies on the dust of the earth.
They shall quake from their imprisonment —They shall quake because of the extreme narrowness of their imprisonment and the confinement of their captivity.

Verse 18

Verse 19

Verse 20

You shall give the truth of Jacob — Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him 'between the parts.' You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28: 15): "For I will not forsake you."
the loving-kindness of Abraham The reward for the loving- kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, "And the loving-kindness," but "the loving- kindness." The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham's loving-kindness.
which you swore —at the binding of Isaac, (Gen 22:16) "I swore by Myself, says the Lord, that because you did this thing, etc."